

Islamic Review

Edited by AL-HAJ KHWAJA KAMAL-UD-DIN.

[XIX.]

[No.

SHA'BĀN, 1349 A.H.

JANUARY, 1931 A.C.

Subscription, 12s.

Single Copies, 1s.

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THE HOLY QUR-ĀN

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PUBLISHED BY

**THE WOKING MUSLIM MISSION
AND LITERARY TRUST, THE
SHAH JEHAN MOSQUE,
WOKING, ENGLAND**

Kindly quote your Subscriber's Number when corresponding.

Telegraphic address in India:
"ISLAM, LAHORE."

Telegraphic address in England
"MOSQUE, WOKING."
Phone: Woking 679.

THE WOKING MUSLIM MISSION AND LITERARY TRUST

(Incorporating the *Islamic Review*, The Muslim Literary Trust, Woking,
Basheer Muslim Library).

(Registered)

Head Office:

AZEEZ MANZIL, Brandreth Road, Lahore, India.

Office in England:

THE MOSQUE, Woking, Surrey, England.

Bankers: LLOYDS BANK LTD., Lahore, India.

N.B.—All Remittances to be made payable to the Financial Secretary, The
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THE ISLAMIC REVIEW

SHA'BĀN 1349 A.H. Vol. XIX. JANUARY, 1931 A.C. No. I

DIVINE ATTRIBUTES AND HUMAN CHARACTER

By AL-HAJJ KHWAJA KAMALU 'D-DIN

RELIGION, in Islam, was not merely the worship of God, with forms and ceremonies. Its chief object was the moulding of man's character. The worship of God, under Islam, is to follow such of His ways as are exhibited in the processes of Nature. Natural theology is in fact a commentary on Qur-ānic theology. It speaks of God—whose attributes, when possessed by us, make us good citizens. We, of course, know nothing of God. He is inconceivable, but if the working of Nature has proved His existence from the point of view of science, it has also displayed some of His prominent attributes. The Holy Qur-ān collected them in its pages and called them the Excellent Names of God, and these are no other than His Ways in the governance of the universe. No one can object to our following them, for if we did not civilization would for ever remain incomplete. Islam makes our initiation into the Divine ways an essential part of our religion. If we follow Him our faith, so the Qur-ān says, becomes perfected, and I do not see how, in the interests of good citizenship, even the most agnostic mind dare deviate from the requirements of these Names. As

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rulers of the universe, we need knowledge and wisdom, greatness of mind, excellence of character and purity from defect and error; we want ability and efficiency to make the things necessary for our sustenance; and we must know how to control the various forces of Nature. These things should come within the scope of our ability. The Qur-án makes it our religion, and for this reason it sums them up as Divine Attributes, because almost all of us make God our exemplar and regard it as our religious duty to follow Him. They provide us with the highest code of morality and ethics, under the name of Divine Attributes, and Order in its most sublime form.

First of all, I speak of knowledge, which, in fact, comprehends all other things. If we attain knowledge, all other things will come to us. The Qur-án enumerates various ways of acquiring knowledge and makes reference to them under Seven Names of God. They are as follows:

(1) "‘Ālimu 'l-Ghayb." One who knows hidden and unseen things. Our knowledge of secrets cannot hope to come to Divine perfection in this respect; but our learning and attainments in the various branches of science will enable us to read the unknown things of nature. Many hidden things can come to our knowledge through our calculation, our mental eyes can perceive that which the naked eye cannot, and our mental eye can read many astronomical truths. We can read the thoughts of others and master clairvoyance by cultivating our occult powers. The Qur-án speaks of them. In fact, we worship "‘Ālimu 'l-Ghayb" when we try to follow the Qur-ānic injunction. This is what the Book calls the Adoration of Allah.

(2) "‘Ālim." All-Knowing. The second Name of God. One whose knowledge comprehends every other thing. One who possesses knowledge as his inherent quality. The Holy Name makes it obligatory on us to master the various sciences and perfect ourselves in all branches of learning.

(3) "Latif." One who possesses more minute insight into other things; one who knows how to unravel the most complicated and intricate problems of life. In short, the word

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shipper of "Latīf" is one who reads things that do not come within the knowledge of others.

(4) "Hakīm." The word is derived from the infinitive, "Hikmat," which means science and wisdom. It also means the using of things in the most efficient and best way. Only one who knows the properties of things can achieve this quality.

(5) "Basīr." One who sees things with an open observant eye, whose observation and knowledge of his surroundings enable him to come to right conclusions concerning them. The word takes "Basīrat" as its root, which means to see things in order to acquire knowledge and experience.

(6) "Samī'." All-Hearing. One who hears every sound and voice uttered in the space of the universe. We cannot achieve the Divine ability to hear, but the telegraph, wireless messages, telepathy, clairaudience, and other methods of hearing are some of our achievements in this respect. Espionage is an unpleasant thing, but a department whose duty it is to detect crime is a necessity for the administration of justice.

(7) "Khabīr." One who possesses all the news of the world and is kept informed of everything that takes place on the earth; in fact, his sources of information know no limit.

Though possession of these seven forms of knowledge are the religious duty of every votary of Allah, making him a true Muslim, they are also in the highest degree necessary for those who aspire to bring other nations under their rule; we ought to know what is really going on in various countries. The Qur-án, when speaking of the Kingdom of God, makes this a special requirement of the rulers of the earth. It should not be forgotten that the Qur-án does not speak highly of God simply to extol Him, but the Book makes mention of those of His ways which should also appertain to us in the management of our mundane affairs.

Western nations can claim to possess a portion of this power and knowledge, which gives them a certain superiority in the world. The Qur-án also suggests some of the ways that will help us to perfect that necessary knowledge. They are as follows:

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(1) The cultivation of the art of reading and writing. It was, as it were, something unknown before Islam. In fact our attention was drawn to it in the very first revelation of Muhammad, which, when speaking of God, says: "Read in the Name of God . . . Who teaches man to write with the pen, Who teaches him things he knew not before" (xcvi. 1-4).

(2) To keep the ear open; to make a right judgment on everything we hear (xvi. 65).

(3) To remember things for our future guidance (xvi. 13).

(4) Observation of the universe (xvi. 15-16).

(5) To study history and biographies that we may learn therefrom (xliii. 7).

(6) To travel with an eye observant of the relics and remains of those nations that rose and fell in days gone by (vi. 11).

(7) To learn lessons from hardships and trials (iii. 140.)

(8) To study the Divine Revelations (ii. 5).

(9) Contemplation and meditation.

The Qur-án speaks of four ways of contemplation. The Book uses four different words to convey each sort of contemplation, and the words have shades of difference in their meanings; but unfortunately languages other than Arabic do not possess appropriate synonyms for them. I will, however, try to explain them here. These four aspects of contemplation are called (1) "Taffaquh"; (2) "Tadubbur"; (3) "Tafakkur"; (4) "Ta'aqqul."

"Taffaquh" means to use all organs of knowledge to acquire the truth of things. Those who did not do so have been described in the Holy Qur-án as blind, deaf, and dumb. They have also been condemned as worse than animals. The Qur-án speaks of those who use their physical organs aright and then make a right judgment on them and add each new experience to their knowledge.

"Tadubbur": to observe things, or acquire knowledge about them that may enable us to find out the object that has brought them into existence; in other words, to understand the ins and outs of things that come within our cognizance.

¹ Chaps. ii. 155, 156, 157; iv. 78; xlviii. 15; liii. 3; lxix. 13.

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“Tafakkur.” This refers to our constantly pondering over a matter to ascertain what will enable us to reach the root of it. It also refers to our observation of Nature in order to find out the ways of God, under which things come into existence and exhibit their properties. “Tafakkur” is the first and necessary process of a mind engaged in scientific research. In fact, Tafakkur means the observation and study of things in the universe to find out the laws of Nature. This second characteristic is referred to in the fourth aspect of contemplation, which is “Ta’aqqul.” It means to acquire that kind of knowledge about things around us which will enable us to make a right use of them in life. It demands from us not only a knowledge of the properties of things but also of the proportions to which they are to be used. Our knowledge under this aspect should qualify us to make use of things for the purpose for which they were intended. How can one take exception to a religion that makes the acquisition of knowledge under these nine headings an article of faith?

I have read many religious books and writings of eminent authors on the subject, but I fail to find the above nine points tabulated in any book. Again, the Qur-ān does not read homilies in this respect. It is a special feature of the book to elucidate its truths and principles by referring to the various manifestations of Nature; it then draws lessons for its reader so that he may follow its principles, and admonishes him to do so. Nature does not exhibit these forms of knowledge as possessed by its Creator, but they should be acquired by man if he wishes to bring the universe to perfection.

Next to knowledge comes greatness in its different forms that are within our scope. Power, strength, might, eminence, superiority are synonyms for greatness, but though they are necessary for man they are liable to abuse. Unfortunately we often use them to harm others. This quality, therefore, required proper guidance, and that guidance came in the following Names of God:

(1) “Al-‘Ālī”; (2) “Al-A’lā”; (3) “Al-Muta‘āl”; (4) “Al-‘Azīm”; (5) “Al-‘Azīz”; (6) “Al-Kabīr”; (7) “Al-Mutakabbir”; (8) “Al-Jabbār”; (9) “Al-Qahhār”; (10) “Al-

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Qawiyy"; (11) "Al-Qadīr"; (12) "Al-Muqtadīr"; (13) "Al-Qādī"; (14) "Al-Jalīl"; (15) "Al-Majīd."

Other languages, English included, are not so rich as Arabic. Their paucity of vocabulary disables them to convey through their words the different shades of *greatness* that we find in the above *Names*. I will, however, try to give some explanation. The first three Names in the above category come from the same root, "Alw," which means "greatness." The word "Ālī" or "A'lā" refers to the Highest Eminence that may come within one's reach, so much so that there remains no other degree of greatness. Like "Azīm" and "Kabīr," the fourth and fifth Names, all of the first five Names are more or less generic in their connotation. They comprehend all forms of greatness. "Azīm" and "Kabīr," however, come next in intensity to "Ālī" and those derived from the same root. They refer to greatness as an inherent quality. They also include an idea of comparison. "Azīm" is one who is held great in the estimation of others. "Kabīr" speaks of the greatness belonging to someone in comparison with others. "Al-Azīz" is a word very rich in significance which may include mighty, potent, powerful, or strong in its absolute sense. It is the direct opposite to everything that is low and mean. It also means noble, honourable, glorious or illustrious. On the other hand, it means one who is invincible and rough in his dealings with his enemies. But wisdom and knowledge are also the necessary adjuncts of "Azīz," i.e. one who uses his power and strength with wisdom and knowledge. "Al-Mutakabbir," the seventh of the above mentioned Names, refers to the measure of our excellence in goodness, beauty, and sublimity, excluding altogether the idea of pride and vanity. How strange it is that the very word when used in Hindustānī, signifies haughty, overbearing, and proud; yet in Arabic it means that Mutakabbir should neither be proud nor overbearing nor vainglorious in the display of his power. "Al-Jabbār" and "Al-Qahhār," the eighth and ninth Names in the above list, signify the power and influence which is exercised by their owners in bringing others under their control and making the latter subservient to the former's will.

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Such prominence should be accompanied by firmness and justice. It should help the subordinate to bring out all that is best in himself. The subordinate may, for instance, be compared to a blind force and energy. The ruler, the possessor of this particular kind of greatness, should guide that energy into its proper channels. "Al-Qawiyy" is one who possesses both physical and spiritual strength in the highest degree, and uses them for the good of others. "Al-Qadīr" and "Al-Muqtadir" and "Al-Qādī," the eleventh, twelfth, and thirteenth, come from the same root, meaning might and power. But "Al-Muqtadir" refers to the possession of such power as enables man to face the hard things in life and succeed in campaigns that demand ability, perseverance, and courage. He encounters and surmounts all the difficulties that may arise in the performance of great things. "Al-Qadīr" refers to a man's highest achievements in wisdom and knowledge which he uses with power enough to surmount all the opposition that may come in his way. "Al-Jalīl" (14) refers to such works performed by us as induce others to praise and glorify us for our achievements in the world. It necessitates the doing of something that may excite the wonder and surprise of others. "Al-Majīd" makes generosity and liberality of mind a special feature of the man. He is "Majīd" whose work is profitable to others.

It should, however, not be forgotten that these words sometimes convey the evil aspect of greatness. Nevertheless, when used as attributes of God they refer to something good. For this reason the definite article "Al" is used as a prefix before every such word. The article indicates that the word has been used as a Divine Attribute. Greatness, as I have said before, is a necessary accompaniment of our character, but if it is not exercised according to the requirements of the Divine Attributes, it brings brutal forces into play and causes oppression and tyranny in the world. Greatness is a blessing, but it becomes a curse to anyone with whom it goes beyond its prescribed limits. The Qur-ānic attributes of God specify these limits, which, being observed, contribute to universal happiness and become a necessary constituent of our civilization.

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After knowledge and power we require all attainments that may enable us to leave a memory behind us that may remain ever-living and green. We must do something to secure self-determination in its best form to the race to which we belong. Those among us who have been blessed with a position to rule others, such as kings, or persons possessing sovereign political authority, stand in special need of such qualities. The Qur-án, however, has not left us without an exemplar for our imitation in this respect. "Al-Hayy" (Ever-living) and "Al-Qay-yūm" (Self-subsisting) are two Names of God, and the well-known "Throne Verse" in chapter iii of the Qur-án gives the following characters of God as such:

"Allah is He besides whom there is no god, the Ever-living, the Self-subsisting by whom all subsist; *slumber does not overtake Him nor sleep*; whatever is in the heavens and whatever is in the earth is His; who is he that can *intercede with Him but by His permission*? He knows what is before them and what is behind them, and they cannot comprehend any thing out of His knowledge except what He pleases; *His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not*, and He is the *Most High, the Great*" (ii. 255).

This verse speaks of seven qualities (in words which I have italicized) which should belong to those who aspire to keep their memory green. The quotation refers, first, to an unusual vigilance of awakening wherever slumber does not overtake a person. In our case it does not mean that we should deprive ourselves of that blessing of God, sleep, which is essential to our mortal existence, but that he who wishes to attain an exalted position should ever remain watchful over our affairs, whether these be large landed proprietors or captains of industry. The verse, secondly, speaks of the extensiveness of the country that is under one's rule. In an individual case it may mean large estates or extensive business. The following five qualities, however, should attach to rulers as well as to those in positions of responsibility. These are as follows:

(1) Accessibility to intercession. No favouritism to be allowed in the management of affairs: no one to be encouraged

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to intercede in the interests of those who do not deserve any attention or regard.

(2) Vastness of knowledge concerning everything.

(3) Secrecy of affairs from those unconcerned, only such to be taken into confidence as are tried and indispensable.

(4) Not to feel fatigued in the preservation or maintenance of things necessary to existence. One so placed should always remain active in the discharge of his duties.

(5) Possession of greatness in every form.

The verse is a lesson for the rising nations in the East. Western people possess those qualities and therein lies the secret of their success. If the Almighty and Omnipotent God has to remain ever-living and watchful and untiring in the rule of the universe, what of us who are decidedly weak and powerless? If the Qur-án speaks thus of God, it is only to inspire us to do these things.

Here I may quote another verse from the Holy Qur-án that gives such attributes of God as belong to a king. It means that those who have been given the responsibility of rule and government should walk humbly with the Lord, imitating His attributes. The verse is as follows:

“ He is Allah, besides whom there is no God; the King, the Holy, and free from all defects, the Maintainer of Peace, the Granter of Securities, the Mighty, the Subduer of others to His Will, the Possessor of every greatness; Glory be to Allah from what they set up with Him ” (lix. 23).

The quotation is too eloquent to need any commentary. I will, however, say a word concerning two of the attributes mentioned. Firstly, “ Assalām ”—The maintainer of peace. It does not only require a king to maintain peace among his own people, but to keep peace with every other person, whether among his subjects or not. In fact, he should help to maintain universal peace in the world. The second attribute is “ Al-Jabbār ”—The Supreme Being who subdues others to His Will and makes their actions subservient thereto. This subjection on the part of the ruled should always be conducive to their own good and not made a means of pampering their rulers' self-indulgence. Unfortunately, subject-races under foreign

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rulers are always exploited to satisfy the extravagances of the ruling nations, who seek their strength in the others' weakness.

"Al-Jabbār" refers to that kind of ascendancy that prohibits people from indulging in things that are injurious to their own interests and compels them to remain on the right path.

Concerning the duties of kings towards their subjects, I will write again, when commenting on other attributes like "Rahmān" and "Rahīm."

MUHAMMAD IN THE NEW TESTAMENT

By PROFESSOR 'ABDU 'L-AHAD DĀWŪD, B.D.

VIII

"PERIQLYTOS" MEANS "AHMAD"

[The learned Professor is open to correspondence on questions which may be suggested by the articles written by him. Letters can be addressed to him care of the Editor, the *Islamic Review*, Woking, England.—ED. I.R.]

"And when Jesus, the Son of Mary, said, O children of Israel, verily I am the apostle of God sent unto you, confirming the law which was delivered before me, and bringing glad tidings of an apostle who shall come after me and whose name shall be Ahmed" (Qur-ān, lxi).

"And I will ask the Father, and he shall give you another Periqlytos, that he may stay with you for ever" (John xiv. 16, etc.).

THERE is some incoherency in the words ascribed to Jesus by the Fourth Gospel. It reads as if several Periqlytes had already come and gone, and that "another Periqlytos" would be given only at the request of Jesus. These words also leave behind the impression that the Apostles were already made familiar with this name which the Greek text renders Periqlytos. The adjective "another" preceding a foreign noun for the first time announced seems very strange and totally superfluous. There is no doubt that the text has been tampered with and distorted. It pretends that the Father will send the Periqlyte at the request of Jesus, otherwise the Periqlyte

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would never have come! The word "ask," too, seems superficial, and unjustly displays a touch of arrogance on the part of the Prophet of Nazareth. If we want to find out the real sense in these words we must correct the text and supply the stolen or corrupted words, thus:

"I shall go to the Father, and he shall *send* you another *apostle whose name shall be* Periqlytos, that he may remain with you for ever." Now with the additional italicized words, both the robbed modesty of Jesus is restored and the nature of the Periqlyte identified.

We have already seen that the Periqlyte is not the Holy Spirit, that is to say, a divine person, Gabriel, or any other angel. It now remains to prove that the Periqlyte could not be a consoler nor an advocate between God and men.

1. The Periqlyte is not the "Consoler" nor the "Intercessor." We have fully shown the material impossibility of discovering the least signification of "consolation" (*παρηγορία* or of "intercession" (*Μεσιτεία*). Christ does not use *Parakalon* (*Παρακαλών*). Besides, even from a religious and moral point of view the idea of consolation and intercession is inadmissible.

(a) The belief that the death of Jesus upon the Cross redeemed the believers from the curse of original sin, and that his spirit, grace, and presence in the Eucharist would be for ever with them, left them in need of no consolation nor of the coming of a consoler at all. On the other hand, if they needed such a comforter, then all the Christian presumptions and pretensions concerning the sacrifice of Calvary fall to the ground. In fact, the language of the Gospels and that of the Epistles explicitly indicates that the second coming of Jesus upon the clouds was imminent (Matt. xvi. 28; Mark ix. 1; Luke ix. 27; 1 John ii. 18; 2 Tim. ii. 1; 2 Thess. ii. 3, etc.).

(b) Consolation can never make restitution of the loss. To console a man who has lost his sight, wealth, son, or situation, cannot restore any of those losses. The promise that a consoler would be sent by God after Jesus had gone would indicate the total collapse of all hope in the triumph of the Kingdom of God. The promise of a consoler indicates mourn-

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ing and lamentation and would naturally drive the Apostles into disappointment if not into despair. They needed, not a consoler in their distress and afflictions, but a victorious warrior to crush the Devil and his power, one who would put an end to their troubles and persecutions.

(c) The idea of an "intercessor" between God and man is even more untenable than that of the "consoler." There is no absolute mediator between the Creator and the creature. The unity of Allah alone is our absolute intercessor. The Christ who advised his audience to pray to God in secret, to enter the closet and shut the door and then to pray—for only under such a condition their heavenly "Father" would hear their prayer and grant them His grace and succour—could not promise them an intercessor. How to reconcile this contradiction!

(d) All believers, in their prayers, intercede for each other; the prophets and angels do the same. It is our duty to invoke God's mercy, pardon, and help for ourselves as well as for others. But God is not bound or obliged to accept the intercession of anyone unless He pleases. If Allah had accepted the intercession of His Holy Servant Muhammad, all men and women would have been converted to the religion of Islam.

I would be duly grateful to the person through whose intercession I obtained pardon, and relief. But I shall always dread the judge or the despot who was delivering me into the hands of an executioner. How learned these Christians are, when they believe that Jesus at the right hand of his Father intercedes for them, and at the same time believe in another intercessor—inferior to himself—who sits on the throne of the Almighty! The Holy Qur-án strictly forbids the faith, the trust in a "shafi'" or intercessor. Of course, we do not know for certain, but it is quite conceivable that certain angels, the spirits of the prophets and those of the saints, are permitted by God to render help and guidance to those who are placed under their patronage. The idea of an advocate before the tribunal of God, pleading the cause of his clients, may be very admirable, but it is erroneous, because God is not a human judge subject to passion, ignorance, partiality, and all the rest

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of it. The Muslims, the believers, need only education and religious training; God knows the actions and the hearts of men infinitely better than the angels and prophets. Consequently there is no necessity for intercessors between the Deity and the creatures.

(e) The belief in intercessors emanates from the belief in sacrifices, burnt offerings, priesthood, and a massive edifice of superstition. This belief leads men into the worship of sepulchres and images of saints and martyrs; it helps to increase the influence and domination of the priest and monk; it keeps the people ignorant in the things divine; a dense cloud of the intermediary dead cover the spiritual atmosphere between God and the spirit of man. Then this belief prompts men who, for the pretended glory of God and the conversion of the people belonging to a different religion than theirs, raise immense sums of money, establish powerful and rich missions, and lordly mansions; but at heart those missionaries are political agents of their respective Governments. The real cause of the calamities which have befallen the Armenians, the Greeks, and the Chaldeo-Assyrians in Turkey and Persia ought to be sought in the treacherous and revolutionary instruction given by all the foreign missions in the East. Indeed, the belief in the intercessors has always been a source of abuse, fanaticism, persecution, ignorance, and of many other evils.

Having proved that the "Paraclete" of St. John's Gospel does not and cannot mean either "consoler" or "advocate," nor any other thing at all, and that it is a corrupted form of Periqlytos (*Περικλυτός*, or *Περικλειτός*), we shall now proceed to discuss the real signification of it.

2. Periqlytos etymologically and literally means "the most illustrious, renowned, and praiseworthy." I take for my authority Alexandre's *Dictionnaire Grec-Français*. *Περικλυτός* = Periqlytos, "Qu'on peut entendre de tous les côtés; qu'il est facile à entendre. Très célèbre," etc.; "*Περικλειτός* = Perikleitos, très célèbre, illustre, glorieux; *Περικλεής* = Pericleys, très célèbre, illustre, glorieux," from "*κλέος* = Kleos, gloire, renommée, célébrité." This compound noun is composed of the

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prefix "peri," and "kleotis," the latter derived from κλύω "to glorify, praise." The noun, which I write in English characters Perikleitos or Periqlytos, means precisely what AHMAD means in Arabic, namely the most illustrious, glorious, and renowned. The only difficulty to be solved and overcome is to discover the original Semitic name used by Jesus Christ either in Hebrew or Aramaic.

(a) The Syriac Pshittha, while writing "Paraqlēiṭa," does not even in a glossary give its meaning. But the Vulgate translates it into "consolator" or "consoler." If I am not mistaken the Aramaic form must have been "Mḥamda" or "Ḥamīda" to correspond with the Arabic "Muhammad" or "Ahmad" and the Greek "Periqlyte."

The interpretation of the Greek word in the sense of consolation does not imply that the name Periqlyte *itself* is the consoler, but the belief and the hope in the promise that *he will come* "to console" the early Christians. The expectation that Jesus would come down again in glory before many of his auditors had "tasted the death" had disappointed them, and concentrated all their hopes in the coming of the Periqlyte.

(b) The Qur-ānic revelation that Jesus, the son of Mary, declared unto the people of Israel that he was "bringing glad tidings of an apostle, who shall come after me and whose name shall be Ahmad," is one of the strongest proofs that Muhammad was truly a Prophet and that the Qur-ān is really a divine revelation. He could never have known that the Periqlyte meant Ahmad, unless through inspiration and divine revelation. The authority of the Qur-ān is decisive and final; for the literal signification of the Greek name exactly and indisputably corresponds with Ahmad and Muhammad.

Indeed, the Angel Gabriel, or the Holy Spirit, seems even to have distinguished the positive περικλής from the superlative form περικλειτός, the former signifying precisely Muhammad and the latter Ahmad.

It is marvellous that this unique name, never before given to any other person, was miraculously preserved for the most Illustrious and Praiseworthy Apostle of Allah! We never come across any Greek bearing the name Perikleitos (or Peri-

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glytos), nor any Arab bearing the name of Ahmad. True, there was a famous Athenian called Pericleys (*Περικλέης*), which means "illustrious," etc., but not in the superlative degree.

(c) It is quite clear from the description of the Fourth Gospel that Periqlyte is a definite person, a created holy spirit, who would come and dwell in a human body to perform and accomplish the prodigious work assigned to him by God, which no other man, including Moses, Jesus, and any other prophet, had ever accomplished.

We, of course, do not deny that the disciples of Jesus did receive the Spirit of God, that the true converts to the faith of Jesus were hallowed with the Holy Spirit, and that there were numerous Unitarian Christians who led a saintly and righteous life. On the day of the Pentecost—that is, ten days after the Ascension of Jesus Christ—the Spirit of God descended upon the disciples and other believers numbering one hundred and twenty persons, in the form of tongues of fire (Acts ii.); and this number, which had received the Holy Spirit in the form of one hundred and twenty tongues of fire, was increased unto three thousand souls who were baptized, but were not visited by the flame of the Spirit. Surely one definite Spirit cannot be divided into six-score of individuals. By the Holy Spirit, unless definitely described as a personality, we may understand it to be God's power, grace, gift, action, and inspiration. Jesus had promised this heavenly gift and power to sanctify, enlighten, strengthen, and teach his flock; but this Spirit was quite different from the Periqlyte who alone accomplished the great work which Jesus and after him the Apostles were not authorized and empowered to accomplish, as we shall see later.

(d) The early Christians of the first and second centuries relied more upon tradition than upon writings concerning the new religion. Papias and others belong to this category. Even in the lifetime of the Apostles several sects, pseudo-christs, Antichrists, and false teachers, tore asunder the Church (1 John ii. 18-26; 2 Thess. ii. 1-12; 2 Peter ii, iii. 1; John 7-13; 1 Tim. iv. 1-3; 2 Tim. iii. 1-13, etc.). The "believers" are

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advised and exhorted to stick to and abide by the *Tradition*, namely, the oral teaching of the Apostles. These so-called "heretical" sects, such as the Gnostics, Apollinarians, Docetæ, and others, appear to have no faith in the fables, legends, and extravagant views about the sacrifice and the redemption of Jesus Christ as contained in many fabulous writings spoken of by Luke (i. 1-4). One of the heresiarchs of a certain sect—whose name has escaped my memory—actually assumed "Perikleitos" as his name, pretending to be "the most praiseworthy" Prophet foretold by Jesus, and had many followers. If there were an authentic Gospel authorized by Jesus Christ or by *all* the Apostles, there could be no such numerous sects, all opposed to the contents of the books contained in or outside the existing New Testament. We can safely infer from the action of the pseudo-Periqlyte that the early Christians considered the promised "Spirit of Truth" to be a person and the final Prophet of God.

3. There is not the slightest doubt that by "Periqlyte," Muhammad, i.e. Ahmad, is intended. The two names, one in Greek and the other in Arabic, have precisely the same signification, and both mean the "most Illustrious and Praised," just as "Pneuma" (Πνεῦμα) and "Rūḥ" mean nothing more or less than "Spirit" in both languages. We have seen that the translation of the word into "consoler" or "advocate" is absolutely untenable and wrong. The compound form of Paraqalon is derived from the verb composed of the prefix παρά and καλῶ = Para-qalo, but the Periqlyte is derived from περί and κλύω = Peri-qluo. The difference is as clear as anything could be. Let us examine, then, the marks of the Periqlyte which can only be found in Ahmad—Muhammad.

(a) Muhammad alone revealed the *whole* truth about God, His unity, religion, and corrected the impious libels and calumnies written and believed against Himself and many of His holy servants.

Jesus is reported to have said about Periqlyte that he is "the Spirit of Truth," that he "will give witness" concerning the true nature of Jesus and of his mission (John xiv. 17; xv. 26). In his discourses and orations Jesus speaks of the

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pre-existence of his own spirit (John viii. 58; xvii. 5, etc.). In the Gospel of Barnabas, Jesus is reported to have often spoken of the glory and the splendour of Muhammad's spirit whom he had seen. There is no doubt that the Spirit of the Last Apostle was created long before Adam. Therefore Jesus, in speaking about him, naturally would declare and describe him as "the Spirit of Truth." It was this Spirit of Truth that reprimanded the Christians for dividing the unity of God into a trinity of persons; for their having raised Jesus to the dignity of God and Son of God, and for their having invented all sorts of superstitions and innovations. It was this Spirit of Truth that exposed the frauds of both the Jews and Christians for having corrupted their Scriptures; that condemned the former for their libels against the chastity of the Blessed Virgin and against the birth of her son Jesus. It was this Spirit of Truth that demonstrated the birthright of Ishmael, the innocence of Lot, Solomon, and many other prophets of old and cleared their name of the slur and infamy cast upon them by the Jewish forgers. It was this Spirit of Truth, too, that gave witness about the true Jesus, man, prophet, and servant of God; and has made it absolutely impossible for Muslims to become idolaters, magicians, and believers in more than the one only Allah.

(b) Among the principal marks of Periqlyte, "the Spirit of Truth," when he comes in the person of the "Son of Man"—Ahmad—is "he will chastise the world for sin" (John xvi. 8, 9). No other servant of Allah, whether a king like David and Solomon or a prophet like Abraham and Moses, did carry on this chastisement for sin to the extreme end, with resolution, fervour, and courage as Muhammad did. Every breach of the law is a sin, but idolatry is its mother and source. We sin against God when we love an object more than Him, but the worship of any other object or being besides God is idolatry, the evil and the total negligence of the Good—in short, sin in general. All the men of God chastised their neighbours and people for sin, but not "the world," as Muhammad did. He not only rooted out idolatry in the peninsula of Arabia in his lifetime, but also he sent envoys to the Chosroes Parviz and

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to Heraclius, the sovereigns of the two greatest empires, Persia and Rome, and to the King of Ethiopia, the Governor of Egypt, and several other kings and emirs, inviting them all to embrace the religion of Islam and to abandon idolatry and false faiths. The chastisement by Muhammad began with the delivery of the word of God as he received it, namely, the recital of the verses of the Qur-án; then with preaching, teaching, and practising the true religion; but when the Power of Darkness, idolatry, opposed him with arms he drew the sword and *punished* the unbelieving enemy. This was in fulfilment of the decree of God (Dan. vii.). Muhammad was endowed by God with power and dominion to establish the Kingdom of God, and to become the first Prince and Commander-in-Chief under the "King of Kings and the Lord of Lords."

(c) The other characteristic feature of the exploits of Periqlyte—Ahmad—is that he will reprove the world of righteousness and justice (*loc. cit.*). The interpretation "of righteousness, because I am going to my Father" (John xvi. 10) put into the mouth of Jesus is obscure and ambiguous. The return of Jesus unto his God is given as one of the reasons for the chastisement of the world by the coming Periqlyte. Why so? And *who did* chastise the world on that account? The Jews believed that they crucified and killed Jesus, and did not believe that he was raised and taken up into heaven. It was Muhammad who chastised and punished them severely for their infidelity. "Say, O Muhammad, to the unbelieving Jews: They did not really kill him; but God took him up unto Himself" (Qur-án, iv. 158). The same chastisement was inflicted upon the Christians who believed and still believe that he was really crucified and killed upon the Cross, and imagine him to be God or the son of God. To these the Qur-án replied: "Yet they [the Jews] slew him not, nor crucified him, but the matter was made dubious to them." Several believers in Jesus in the very beginning of Christianity denied that Christ *himself* suffered upon the Cross, but maintained that another among his followers, Judas Iscariot or another very like him, was seized and crucified in his stead. The Corinthians, the Basilidians, the Carpocratians and many other sectaries

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held the same view. I have fully discussed this question of the Crucifixion in my work entitled *Injil wa Salib* ("The Gospel and the Cross"), of which only one volume was published in Turkish just before the Great War. I shall devote an article to this subject. So the justice done to Jesus by Muhammad was to authoritatively declare that he was "Rūhu-l-Lāh," the Spirit of God, that he was not himself crucified and killed, and that he was a human being but a beloved and holy messenger of God. This was what Jesus meant by justice concerning his person, mission, and transportation into heaven, and this was actually accomplished by the Apostle of Allah.

(d) The most important mark of Periqlyte is that he would chastise the world on account of Judgment "because the prince of this world is to be judged" (John xvi. 11). The King or Prince of this world was Satan (John xii. 31, xiv. 30), because the world was subject to him. I must draw the kind attention of my readers to the seventh chapter of the Book of Daniel written in Aramaic or Babylonian dialect. There it illustrates how the "thrones" ("Kursawan") and the "judgment" ("dīna") were set up, and the "books" ("siphryn") were opened. In Arabic, too, the word "dīnu," like the Aramaic "dīna," means judgment, but it is generally used to signify religion. That the Qur-án should make use of the "Dina" of Daniel as an expression of judgment and religion is more than significant. In my humble opinion this is a direct sign and evidence of the truth revealed by the same Holy Spirit to Gabriel to Daniel, Jesus, and Muhammad. Muhammad could not forge or fabricate this even if he were as learned a philosopher as Aristotle. The judgment described with all its majesty and glory was set up to judge the Satan in the form of the fearful fourth Beast by the Supreme Judge, the Eternal. It was then that someone appeared "like a son of man" ("kbar inish") or "barnasha," who was presented to the Almighty, invested with power, honour, and kingdom for ever, and appointed to kill the Beast and to establish the Kingdom of the People of the Saints of the Most High.

Jesus Christ was not appointed to destroy the Beast; he abstained from political affairs, paid tribute to Cæsar, and fled

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away when they wanted to crown him King. He clearly declares that the Chief of this world is coming; for the Periqlyte will root out the abominable cult of idolatry. All this was accomplished by Muhammad in a few years. Islam is Kingdom and Judgment, or religion; it has the Book of Law, the Holy Al-Qur-án; it has God as its Supreme Judge and King, and Muhammad as its victorious hero of everlasting bliss and glory!

(e) "The last but not the least mark of the Periqlyte is that he will not speak anything of himself, but whatsoever he hears that will he speak, and he will show you the future things" (John xv. 13). There is not one iota, not a single word or comment of Muhammad or of his devoted and holy companions in the text of the glorious Qur-án. All its contents are the revealed Word of Allah. Muhammad uttered, pronounced the Word of God as he *heard it* read to him by the Angel Gabriel, and was reduced to writing by the faithful scribes. The words, sayings, and teachings of the Prophet, though sacred and edifying, are not the Word of God, and they are called *Aḥādith* or Traditions.

Is he not, then, even in this description, the true Periqlyte? Can you show us another person, besides Ahmad, to possess in himself all these material, moral, and practical qualities, marks, and distinctions of Periqlyte? You *cannot*.

I think I have said enough on the Periqlyte and shall conclude with a sacred verse from the Qur-án: "I follow nothing other than what is revealed unto me; nor am I more than a Public Warner" (xlvi.).

ETHICS OF WAR

By AL-HAJJ KHWAJA KALAMU 'D-DIN

To ensure peace we have often to disturb peace, and then the martial spirit that has been implanted in us by God for our safety comes into play. The protection of life and property is a common instinct, but it has often served as a pretext for

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oppression and tyranny. We are not free from inordinacy, and if we need something to put us on the right path, war is indispensable in order to restrain those who would otherwise be beyond our control. In other words, we need ethics of war, as war is one of the essentials of our civilization, and a Warrior-Prophet was needed to act as an exemplar in this respect. We fail to find any healthy principle of war in the Bible. The Israelite fighting aimed at the extinction of enemies, and sowed vengeance and rancour in human hearts. Though the Prince of Peace did not come for peace but for fire and sword, as he said himself, he asked his disciples to sell even their clothes in order to purchase weapons of war. His mind seems to have been agog with various other high-flown but contradictory ideas, but he could neither digest them nor reconcile them to each other. He left his followers, as it were, in a maze as regards military matters, and they began to walk knee-deep in human blood after him. They still do the same, though in a more refined manner, when any occasion arises.

Man, however, felt the need of some guidance here. The Hague Conference was constituted for this very object, but it failed miserably in its aims. The League of Nations has now begun to move in the same groove, but the intention of its framers is not above suspicion. It is alleged that the institution has been formed to crush down the aspirations of the East towards self-determination. Europe already possesses enough of arms and ammunition to keep others under her subjection, and the proposal of disarmament in the League is simply to disable the East from recouping their shattered military *matériel*.

These institutions are, after all, human institutions. No man can be bound by another's injunction if it is at all likely to go against his interest. But if he finds himself so bound he tries to find means to get rid of the obligation. Treaties in Europe are meant for the wastepaper basket. They are honoured more in the breach than in the observance. We need a word from God Himself on this subject which may act as an article of our faith. This is not a mere theory. The history of warring peoples has proved it. Those who were

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once an embodiment of oppression and a curse to humanity on account of their prowess became as gentle as lambs under the salubrious influence of Divine Revelation, and won the title of the " Gentleman Soldier " from the world. They were once reckless in the matter of life, and wielded their sword ruthlessly; but these unscrupulous people became clean fighters under the teachings of God.

The country surrounding the Caspian Sea has produced fighting people from the very beginning. They were a nomadic race in olden days, and filled others with terror. They were the Gogs and Magogs of the ancient days, and Darius of Persia had to build a wall between the Caucasian Mountains as a protection against their incursions. Later on, they appeared under the name of Scythians. Even India did not remain safe from their inroads at that time. They overran Europe under another name; in the days before Jesus they appeared in Europe as a formidable people in the shape of the Huns and Goths. Their ferociousness can be traced in their present descendants. India saw members of the same stock in Aryan invasions. They drove the ancient people of India to their mountain fastnesses. They would not leave even a breathing-space to their enemies. We often hear nowadays of the Hindus in India boasting of Aryan civilization but if it inspired its people with the worst kind of hatred against the Untouchables—the residue of the Indian aborigine—it could not claim even a semblance of refinement and good manners. The Untouchables, even to-day, are not allowed, in India, many of the rights of humanity; their shadow was once shunned, and even now they are kept at a distance from others; and this is only a vestige of the tyranny that the ancient Aryans used to exercise towards those who were only guilty of owning India as their motherland.

The units of the same stock—the people living around the Caspian Sea—were the Tartars of Central Asia in pre-Islamic days. They overran the whole country and reduced it to ashes. They brought destruction and devastation wherever they went. The sound of their drum was a death-knell to those who feared their depredations. They adopted Buddhism

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for their faith, but the names of Halakoo and Changis still cause terror among the Caspian races. Afterwards they came under the influence of various religions. As the Tartars were Buddhists, the Aryans followed the Vedic persuasion while the Huns and Tartars became Christians, but no religious dispensation mitigated their ferocity or reformed their blood-thirsty nature.

Thus, the question of war has always remained a most difficult and intricate problem. War could neither be dispensed with in the interest of peace nor could it be pursued on the lines laid down in bygone days. The world had urgent need of a true reform in this respect, and it has come in the form of Islam.

Without making any introductory remarks, I approach the subject directly and give the essentials of Islamic teachings in this matter.

Fighting, to satisfy the hankering after land or property belonging to others, has been repeatedly condemned in the Qur-án. But these motives have always induced fighting in the world from the very beginning; even to-day the same hankering makes civilized nations covetous of others. They may engineer various schemes and come with plausible pretexts, but cupidity and usurpation is at the bottom of all their movements. Islam, however, forbids all fighting for such objects. It allows war only under the same conditions for which the Creator endowed us with a martial spirit. Islam permits fighting, for three reasons.

(1) To restrain disturbances and keep every land free from other's incursions.

(2) To defend life and property from others' hands.

(3) To enable every person to follow his religious convictions, whatever persuasion he may belong to.

I need not emphasize the first two things, they are self-evident. I only quote the following verses from the Holy Qur-án on these points.

(1) " . . . if you will not do it [fight], there will be in the land persecution and great mischief " (viii. 73).

(2) " Permission (to fight) is given to those upon whom

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war is made because they are oppressed, and most surely Allah is well able to assist them"; "Those who have been expelled from their homes without a just cause . . ." (xxii. 39-40).

The third object of war is, however, a vexed question. It has furnished enemies of Islam with a pretext for carping against the faith, though the Holy Qur-án has given the most desirable and humane teachings on the subject.

"No compulsion in Religion" is the universal immunity given by the Qur-án to an adherent of every faith, no matter what its form. Islam came to establish freedom of conscience and action in general, but particularly in religion. A Muslim is bound to wage war against any persons, whether of his own kin and kith and religion or not, if they interfere with the beliefs even of a non-Muslim. This state of affairs in religion has been called "Faith for God" in the Qur-án, that is to say, everyone must be allowed to choose his own faith and worship his God in the manner he thinks right. It is a disturbance of this state of things if a Muslim has to draw the sword against any person, Muslim or otherwise, who violates the above conditions. Even a Freethinker could take no exception to this Golden Rule. Thus liberty of conscience was a thing unknown before Islam. People used to believe in the Divine origin of their respective faiths. They would neither allow others to come within their own fold nor would they allow themselves to contemplate their own co-religionists as renegades from their faith. Islam gave the required permission, and in so doing (if the word be permitted) complemented civilization. The feeling in Islam for religious freedom is so strong that a Muslim is enjoined to act as a policeman, as it were, in the protection of all religious houses. For example, a Muslim is ordered to protect a Christian church even from a Muslim attack. The Qur-án is too clear on the point to allow of any other conduct.

". . . And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which

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God's name is much remembered; and surely Allah will help him who helps His cause . . ." (xxii. 40).

In this verse the Qur-án identifies the maintenance of religious houses of every faith with the Cause of God. It is to be noted that Muslims are ordered to sacrifice their lives not only to save their own mosques but the religious houses of other peoples as well. The civilized world, with Christian notions of intolerance lurking in its breast, is still far from holding the noble principle thus enunciated in the Holy Qur-án. And there is yet another lesson in Islam to be learned by Christian rulers of other nations. A Muslim king is enjoined by his religion to help in the maintenance of others' temples and shrines. This was done by the Emperor Aurungzeb, in Benares. It is not a solitary and unique example in the history of Islam, but I have advisedly chosen the above two names (a ruler and a town) for certain reasons. Modern historians of India—whether European or Indian—under Western influence have, for political reasons, concocted lie after lie to discredit Muslim rule in the eyes of the Hindus, and the said Moghul Emperor has been chosen as a fit subject for all their carpings, who, they say, demolished most of the Hindu temples and abolished their rites in Benares, one of the chief centres of the Hindu religion. The real case is just the reverse. The Emperor gave big estates and endowments for the maintenance of Hindu temples in Benares. Fortunately for us the custodians of these temples hold "firmans" (orders) of Aurungzeb entitling them to such estates, otherwise they would have been confiscated by the British Raj. I have photographs of those "firmans" with me. Kashmir, at present a Hindu State, maintains a large number of Hindu temples out of the estates created by the Moghul Rulers for them, and most of the endowments came from Aurungzeb. Even to-day I find the same Muslim liberality in Hyderabad (Deccan) and in the State of Bhopal, where a large portion of the State revenue goes to maintain non-Muslim shrines, including Christian and Zoroastrian churches.

Even in time of war a Muslim soldier is forbidden to touch an alien's house of worship. He has to spare the life of

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religious teachers.¹ It is a pity, therefore, to find that the civilized nations of to-day, when engaged in the Great War, could not observe the above rule. Churches were demolished, mostly in France and Belgium, and priests were murdered in the war.

Muhammad, as I have said before, appeared as a Warrior-Prophet, not only to protect his own faith and the lives of his followers from the ruthless tyranny of his adversaries, but to lay down rules of guidance for the coming world in the matter of war. The story of the Great War is palpable proof that man-made rules are either insufficient to meet the situation or can be set at naught by those whose interests are opposed to them. Muhammad had to fight several campaigns and thus left tracks on the pages of history for our guidance. He always respected treaties made with his enemies. I will now attempt briefly to describe the events of his life in this connection, and give the beautiful Qur-ânic injunctions to which they gave rise.

From the commencement of his ministry, Muhammad, with his small band of followers, was put to a series of unimaginable persecutions for full thirteen years. The enemies of Islam left no stone unturned in striving to nip it in the bud. One's hair would stand on end if one were to try even to imagine what was meted out to early Muslims in Arabia. What Jesus was contemplating from his enemies, when he delivered his well-known Sermon on the Mount to his people, became materialized in the days of the Prophet. Resistance to evil on such an occasion was only to invite destruction, and was tantamount to an act of suicide; but to act on homilies pronounced by Jesus in this respect—for example, to turn the other cheek to a buffeting enemy—was only to emasculate the spirit of manliness from his people. So Muhammad ordered

¹ The words of Abū Bakr, the immediate successor of the Holy Prophet Muhammad, read as follows:

. . . Let there be no perfidy nor falsehood in your treaties with your enemies, be faithful in all things, proving yourself ever upright and noble, and maintaining your word and promise truly. *Do not disturb the quiet of the monk or hermit and destroy not their abodes, but inflict the rigour of death upon all who shall refuse the conditions you may impose upon them.*—(*The Law Quarterly Review*, 1908.)

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them either to bear the persecution with patience but never reject their principles, or to leave the country and remove themselves from the scene of affliction; but never to submit to resistance in such a way as to reject their own beliefs. Some of his followers fled to Abyssinia, but the time came when the enemy's persecutions exhausted all patience. The Prophet asked his followers to leave the country. In the thirteenth year of his ministry only a few of his disciples remained with him in Mecca. The enemy now conspired to kill the Prophet himself. This caused him to effect his own escape. Some few months before his flight to Medina, he received the following revelation from Above:

“Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them”; “Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah . . .” (xxii. 39-40).

This revelation was, in a way, a warning to the Muslims that they would soon be attacked by their enemies. Hardly one year had passed after the flight of the Prophet to Medina when an army of a thousand mighty archers marched from Mecca to crush down the new dispensation. The Prophet heard of it. He could not count on the people of Medina, with the exception of the few who had joined the ranks of Islam. With a small band of three hundred and thirteen, most of whom were young men in their teens, the Prophet left Medina to meet the coming army. The two forces met at Badr, some thirty miles from Medina. Most of the Meccan army were killed and few of the rest remained to carry the bad news to the Meccans, who were enraged at the defeat. Their fears drove them to another campaign against the Prophet; this time their force numbered three thousand. The Prophet had to leave Medina again to meet them. Muhammad could not collect more than nine hundred men to back him at Ohud, the scene of the second battle. Though the Muslims were not victorious, the Meccans gained no advantage. The latter now determined to crush Islam for ever. They entered into a confederacy with other Arabian tribes. They

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raised a force of ten thousand men and besieged Medina suddenly. No regular fight took place, but one night a severe sandstorm suddenly arose. It extinguished all the lights of the Meccans and blew down their tents. They lost their presence of mind and fled from the scene in wretched plight. Though the enemies of Islam could not make any other alliance after this siege of Medina, the event roused a war-spirit in the whole of Arabia. Muslims had enemies all round them and it was on this occasion that most of the following injunctions were given to them in the Holy Qur-án. No one could speak too highly in praise of these temperate teachings.

“And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others beside them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah’s way, it will be paid back to you fully and you shall not be dealt with unjustly ” (viii. 60).

“Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what has happened to the ancients has already passed.

“And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

“And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper ” (viii. 38-40).

“If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers ” (viii. 19).

All these verses allow fighting only in the case of self-defence. They clearly provide that as soon as the enemy desists from fighting, Muslims should not continue the battle, though it may be to their own disadvantage, as the following quotation says: “And if they incline to peace, then incline to it and trust to Allah.” . . . “And if they intend to deceive you—then surely Allah is sufficient for you . . . ” (viii. 61, 62).

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Many of the tribes now entered into treaties of defence with the Prophet. The main object of most of them was to deceive the Muslims, as the Qur-án says, " Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment) " (viii. 56).

Every conciliatory term was offered to non-Muslims to bring the war-spirit to an end, but no sooner did they get some advantage over the Prophet than they paid no regard to the ties of relationship or to those of covenant. The continuance of such relations endangered the very lives of the Muslims. They mixed with those whom they regarded as their friends, under covenants, but they, the Muslims, were often cheated, and a large number of them were killed. The only alternative left to them was to declare war. Many were under no obligation to the people who proved to be untrue to their engagements; so the following proclamation was made:

" (This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement.

" So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.

" And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters; therefore, if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful chastisement to those who disbelieve—

" Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfil their agreement to the end of the term; surely Allah loves those who are careful (of their duty).

" So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush,

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then if they repent and keep up prayer and pay the poor rate, leave their way free to them; surely Allah is Forgiving, Merciful.

“ And if one of the idolaters seeks protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know ” (ix. 1-6).

The fourth verse of the above quotation clears the whole situation and comes as a saving clause in favour of those who kept the treaties. The punishment mentioned in verse 5 of the above quotation refers only to those who could not come under the above saving clause. The hostilities were resumed against the breakers of the treaties who continued to persecute the Muslims. But though the former had no right to be saved, having forfeited their lives and liberty, yet they were given a chance of life in verse 6.

This verse has, however, given rise to some misconception. It appears to have suggested the ludicrous charge commonly brought against Islam. It is alleged that the early Muslims offered the sword or Islam to the non-Muslims of the world. “ They were to be converted to Islam or destroyed by the sword.” So says a critic of Islam. Could there be a clearer example of the distortion which the Qur-án has to meet at the hands of the defamers of Islam than the one seen here? It is wickedness to draw such a conclusion from a verse which has verses 4 and 6 before and after it. The former verse makes exceptions in the case of such idolaters as remained true to their agreements with the Muslims, and the latter gives a chance of life to those who had no right to live on the earth after such perfidy against Islam. The verse, on the other hand, leaves no doubt that the idolaters and the non-Muslims were not to be slain on account of their religions. In the words of Sale, as he notes under the very verse, “ The Muslims had to give such idolaters a safe conduct that they may return home again, in case they should not think fit to embrace Mohammedanism.” I have failed to find such liberal treatment of a man, an enemy, by his adversary anywhere else. I will refer here my readers to a few more verses of the Holy Qur-án which

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will, I fancy, decide the question of the place of war in Islam. They are verses 12, 13, and 14 of chapter xi. That the Muslim wars in those days were against those who tried to extirpate Islam from the surface of the earth, and not against the non-Muslims of the world, appears clearly enough from verse 123 of the chapter on Immunity: "O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil)."

The commandment is not general and should act as a rule of guidance in interpreting all the injunctions relating to Muslim fighting.

In the above quotations I have also given all the verses from the Qur-án which have from time to time furnished a weapon against Islam to adverse camps. A critic ought to be just and fair in his comments. I wonder how it fits the mouth of a learned and honest Christian missionary (most of the adverse critics of Islam being found among that class) to select some stray verse from the Qur-án to suit his evil intentions, and ignore the verses that precede or succeed his favourite quotation.

In short, the world has always needed good ethics of war, and Islam came to meet the demand. It prohibited all such fightings as were waged for the sake of gaining possession of the land and property of others, or was entered into in the name of religion. Islam came to maintain the peace of the world, as its very name shows, and permitted the unsheathing of the sword in defence of life and property and religion, where they were disturbed without any just cause.

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AFTER-EFFECTS OF THE GREAT WAR

By SHAIKH MUSHĪR HUSAIN KIDWĀ'Ī OF GADIA
(Barrister-at-Law)

(Continued from the December (1930) "Islamic Review," p. 434.)

15. THE RELIGION OF THE FUTURE WILL BE ISLAM

MR. BERNARD SHAW, who is considered by the English people to be one of the greatest men living, is said to have prophesied that within a hundred years the religion of the world will be either Islam or a religion like Islam. He has given detailed reasons for this prophecy into which I need not enter here. What I want to impress upon him and others like him is that the religion of the future, if man continues to advance toward a better and still better life, will be *nothing but the Islam of Muhammad*—pure, simple, Nature's own religion upon which man is born. Any religion "like" Islam will not satisfy "the mighty advancing human mind." It will remain deficient in one way or the other if it is not Islam itself. The ideal and the goal of human aspirations should be the best and the most perfect, as Islam offers. Nothing short of a perfect religion should satisfy an advanced mind. It is impossible, I say repeatedly, to improve upon Islam. Even the little formalism there is in Islam is complete and unalterable. I lay great stress upon this point because there is a tendency among those Muslims who want to Europeanize themselves, to copy the Christians in every possible thing whether good or bad—even in the way of offering their prayers, etc. If they do so they will gain no moral advantage but they will lose a good deal in respect of uniformity and discipline and so forth. Islam really has no formalism, no ritual. Even as to the formal prayers, what the Qur-ān has said is simply this, that prayer should be said standing (xxii. 26), bowing down and reclining (xxii. 26), or kneeling (iii. 190), or prostrating (xxii. 26). But these motions or postures or formalities are not essentials for all conditions of life. When riding in a war most of them can be done away with. When a Muslim

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is unwell and cannot move he can dispense with all the above given forms altogether. The essence of prayer and piety as given in the Qur-án is: "There is no piety in turning faces towards the East and the West, but he is pious who believes in God and the day of judgment, the Angels, the Scriptures, and the Prophets, who for the love of God disburseth his wealth to kindred and to the orphans and to the needy and to the wayfarer, and to those who ask for it, and for the redemption of those whose necks are bound [captives or debtors, etc.]; who observeth prayer and giveth alms, and who is of those who are faithful to their engagements when they have covenanted, and who are patient in adversity, and hardships and in time of trouble. These are they who are truthful and straight, these are they who are pious." This description of piety is perfect. No one on this earth can improve upon it. It would take a volume in itself to describe all the implications of the description given in the above quotation. But it should be quite noticeable without any explanation that a Muslim to be pious has to believe not in his own Scripture or Prophet but also in other scriptures and prophets. Then, mere belief is not sufficient. And here comes the greatest possible difference between the two criterions of piety—on the one hand that of Islam and on the other of all other religions. In every other religion salvation depends only on belief. In Islam good and right acts, with good and right beliefs, are essential. The Qur-án has given a number of good acts as essentials of piety and prayerfulness.

Leaving mere formalism apart, even the loftiest belief if unaccompanied by right acts is not sufficient, according to Islam, to achieve piety.

A Muslim schoolboy at Clifton in a few words very comprehensively defined Islam when he wrote, "Islam means peace with man and God." I was thinking of altering the construction a little and saying "Islam means peace with God and man." But when I thought of the prayer taught to man and woman by the Qur-án itself in which this world has been given a precedence, I accepted without any alteration the definition as given by the young Muslim.

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The prayer which the Qur-án expects every Muslim to say is "Rabbanā ā'tina fi'd-dunyā hasanatan wa fi'l-ākhiritihā hasanah"—"Our Cherisher grant us all that is good and beautiful in this world and all that is good and beautiful in the end!"

The object of prayer should be, as wanted by Islam, to obtain freedom from all evil ("Fuhsha"). The idea underlying the five times prayer is that every individual should give his account to his Maker five times a day. God does not stand in need of any prayer or sacrifices. They are for the good of man himself. God, according to Muslims, is an omniscient, omnipresent, and omnipotent God. He is nearer to us than our neck-vein. He knows the innermost secrets of our heart. It is He and He alone who can respond to our calls of distress. We may not even utter our prayers. We may only think of those in our mind, and God in His mercy will respond to those if He feels inclined to do so. This means that no formalism is essential for the prayers. It was Muhammad, as inspired by the Lord of the worlds and One who responds to prayers, who gave that form to the Muslim prayers which has continued for these thirteen or fourteen centuries in every country, in every climate, in every people who have the good sense to follow Islam. And no better form of prayer can be conceived. This form, from a moral point of view, encourages humbleness, piety, devotion. It impresses deeply upon one's mind the idea that there is only one deserving of obedience and adoration from everybody whether of the East or the West, whether rich or poor. It impresses the idea of the omnipresence of God that He is not confined to churches or chapels, temples or synagogues, that all the earth belongs to Him and that prayers to Him can be said without the paraphernalia of benches and tables and pews, and musical organs, in every posture, in every place. The Muslim form of prayer encourages on the one hand the spirit of communism and socialism, on the other hand it creates in every individual a sense of personal responsibility. The poor and the weak lose their inferiority complex when they see the richest and the most powerful persons standing shoulder to shoulder with

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them in all humility before the One Master of all. It checks the pride or conceit of the rich and powerful persons when they have to prostrate on their foreheads in all humility before One mightier than themselves.

There are many other reasons which are practically taught to us by our formal prayers. As is characteristic of Islam, it has combined in the formal prayers secular advantages with the moral good. Our prayers teach us punctuality. They give us lessons in discipline, lessons of equality and fraternity, lessons in democracy, in communism. All the postures of Buddhistic prayers induce lethargy and passivity. All those of Muslim prayers excite energy and activity. Muhammad wanted to make every member of the model nation he founded a soldier in the best sense of the word. Mr. Bosworth Smith says: "As regards the individual it is admitted on all hands that Islam gives to its new negro converts an energy, a dignity, a self-reliance and self-respect which is all too rarely found in their pagan or their Christian fellow-countrymen." One of the means which developed the above given qualities in every Muslim, even in a negro, was the form which Muhammad (all honour to him!) gave to the Muslim prayers. When any person wants to hold a private and individual communion with his Maker he can and should do it in the privacy of his house or his room or on his bed in whatever form he likes, in whatever language he likes, in whatever direction he likes, at whatever time he likes. There is none but his Allah to listen to his most private, most solitary prayers, who has proclaimed, " 'Ad'ūnī astajīb lakum"—"Pray and I will accept", and again, "Amman yujibu 'l-muztarra izā da-āho wa yakshifu 's-Sūa'." But when one has to demonstrate to the whole world that he is a dutiful servant of his Maker, that he is a thankful creature of his Cherisher, and that he belongs to a fraternity which equally shares his belief in the "fatherhood of God and the brotherhood of Man," when he wants to make peace with his fellow-beings, and his companionship, camaraderie and co-operation with them, in secular as well as in religious matters, a reality, then he goes to a mosque or any open place at a fixed time and says his prayers in a

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common language (the language of all Muslims in every mosque of the world is the same in which the Last and Final Testament: or Gospel was revealed), in the democratic company of his brothers whether high or low, white or black, Eastern or Western, under the leadership of one chosen from among those present by the people themselves (there being no priesthood in Islam), with a soldier-like discipline, with a fixed formalism, in all the humility-and-reverence-indicating postures. No, no, no! You cannot improve upon the form given to the prayer by Muhammad—the Greatest Democrat and the best-disciplined and the most successful Prophet known to the world. For the last thirteen or fourteen centuries the form of the Muslim prayers has *never* been questioned. Even the "Antagonists" (certain Christian clergymen have called Islam "The Antagonistic Faith") have acknowledged the excellence of the form of the Muslim prayer. If there are a few people who have conceived the idea of "modernizing" the Muslim prayers, as every other thing, they are the products of the irreligious spirit and the awe-inspiring ingenuity manifested in the Great War which has impressed the mind of the non-Europeans with the idea that unless they follow and copy Westerners they will have no chance of being allowed to live. The instruments of destruction ruthlessly used without any religious or moral check by the European Powers against each other during the Great War have opened the eyes of all non-Europeans (Japan excepted, as it had already begun to move abreast of European Powers) as to their own inferiority of equipment and their utter helplessness. I only wish that this realization of weakness had been made by non-Europeans centuries before. I only wish that Muslims had continued their ascendancy over Europe which they had obtained centuries ago. But as Rousseau has said: "The Arabs having become prosperous, learned, polished, effeminate, and indolent, were subjugated by the Barbarians and then division between the two powers (secular and religious) began again."

Here is a warning to the Rulers of those States where the "division" between these two powers has become a matter of pride and is considered as an achievement of great political

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foresight and wisdom instead of a very dangerous step leading without doubt towards an abyss of dismal darkness for the world unless it produces a nation which recognizes and re-settles it on Islamic lines.

16. RELIGIOUS CONTROL OVER HUMAN PROGRESS REMAINS ESSENTIAL

We must not forget that man is also an animal, and if we discard his humanity from him he will prove a most selfish, mischievous, and destructive animal—quite an intolerable brute. Man—social, progressing, benevolent man—cannot do without a religion, without a living master-guide, without a God. It is not only I alone who say this. I quote below only two weightier views than mine.

Renan says: "Why, it will be said, take account of these chimeras? Let the future take care of itself, and let us have to do with the present. My answer is that nothing can be done without chimeras. Man needs, in order that he may bring into play all his activity, to place before himself an object capable of rousing his energies. What is the use of labouring for the future if the future is to be colourless and insignificant? Would it not be better to think of ease and pleasure in this life than to sacrifice himself for a void?"

I am sure that even a Bolshevik will not like to unheed the warning given by Joseph Mazzini, who has said:

"I have seen the working men of France stand by, indifferent spectators of the *coup d'état* of the second December, because all the great social questions had dwindled in their minds into a question of material prosperity, and they foolishly believed that the promise artfully made to them by him who had destroyed the liberty of their country would be kept. Now they mourn their lost liberty, without having acquired even the promised material well-being. No: without God, without the sense of a moral law, without morality, without a spirit of sacrifice and by merely following after men who have neither faith, nor reverence for truth, nor holiness of life, nor ought to guide them but the vanity of their own

system—I repeat it with deep conviction—you will never succeed. You may achieve temporary benefits, but you will never realize the true *Great Revolution* you and I alike desire—a Revolution, not the offspring and illusion of irritated egotism, but of religious conviction for our own improvement and that of others—this must be the supreme hope and aim of every social transformation.”

If “religious conviction for our own improvement and that of others” is really “the supreme hope and aim of every social transformation,” as Mazzini says, then let all the present-day socialists and revolutionists, without a single exception, come to Muhammad for guidance. He will show them the way to the right sort of socialism and communism. He will show them the way to the Mighty World-wide Revolution for the good of the individuals, the Society, and the State—for the good of Humanity itself.

It is quite true that the Great War has produced a “scientific temper” among men and women both, and Christianity cannot satisfy that temper. But Islam certainly can now as it did before.

Therefore I beg of all peoples, their rulers, and their Governments, to go to Muhammad and to his God first before they allow themselves to be influenced by the Great War into a Godless and irreligious mood, before they degrade human beings to the level of animals—ordinary quadrupeds, without any moral restraint upon their thoughts and activities—without any inducement for self-sacrifice or brotherly help to their suffering or unfortunate fellow-beings.

(Concluded.)

Translation of the Quran (without Arabic Text), by Maulānā Muhammad ‘Ali, pp. cxxi, 631, 8vo. Printed on thin opaque paper; cloth 10s.; flexible binding 12s., postage 5d. extra.

WHAT IS ISLAM?

WHAT IS ISLAM?

[The following is a very brief account of Islam, and some of its teaching. For further details, please write to the IMAM of the Mosque, Woking.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHETS OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses, and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS IN ISLAM.—"Imbue yourself with Divine attributes," says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual, and moral attainment. Islam places man and woman under like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches, and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race, and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.